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PSYCHIC OBSERVER

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SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC OBSERVER

NOVEMBER 10, 1942

Give a Book for Xmas See Pages 6 and 7

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With What Implements of War Do Spirit Soldiers Fight?

DO THEY CONTINUE TO EMPLOY SHOT AND SHELL . . . . AS UPON EARTH?

What kind of life will they find in the Spirit World?

This Article by
By REV. JUSTIN E. TITUS
Will Tell You

The world is aflame with war! Men are dying by tens of thousands in the raging conflagration. This condition of affairs is causing many of the more serious thinkers to ponder over the post-mortem state of the slain warrior.

Emanuel Swedenborg, the great Swedish Seer, says: "A man's state in this world is extended with him into the spiritual world." In other words . . . if a man is conditioned to a certain mode of life in the natural world, he persists for a time in the same mode of life in the spiritual world.

In simple language . . . the man who is conditioned to fight in the natural world is impelled by that conditioning to continue the fight upon the battlefields of the unseen world.

"As Above, So Below"

The old Hermetic axiom, "As above, so below; as on earth, so in the skies" . . . indicates simultaneous action upon two planes or in two words . . . war on earth is truly indicative of war in heaven.

The average soldier who is plunged into eternity during battle, fights on in worlds beyond the limitation of his mangled physical body. The hatred which begot hatred on earth continues to beget hatred there until it is ultimately consumed in the livid flames of its own destructiveness.

With what implements of war does the spirit soldier fight? Does he continue to employ shot and shell as on earth? The spirit soldier, like the physical one, continues to pull the trigger of his astral gun until he observes with astonishment its utter impotency to form destructiveness.

The etheric body, unlike the physical one, is immune to bayonet, liquid flame, shot and shell. The implements of war which create havoc on an earthly battlefield are less than useless on the battlefield of the unseen world.

The spirit soldier sighting with malice down the barrel of his gun makes a tremendous psychological discovery. He observes that a thought of hatred propelled by the terrific will to overcome, blasts and brings about the downfall of his enemy better than a useless gun. Thus begins the battle of wills.

The individual soldier is not alone in this battle of the will for hundreds of thousands of other spirit soldiers have also had object lessons in this new manner of doing battle. Impelled by the law of attraction, they soon rush together and form themselves into vast psychological armies . . . armies in which those with the strongest hatred, and the most powerful wills, assume the leadership.

Thus, in the lower levels of the spiritual world, the mental strife of the individual rapidly merges into the psychological conflict of the masses.

In these battles of the spiritual realm, mind, not muscles or TNT, is the potent force employed by one individual or an army of individuals in overcoming another. Visualize, if you can, a world in which one person or an army of persons can psychologically incapacitate another through the skillful use of a well trained and cunning mind, even as a boxer may overcome another through the skillful employment of the well trained and coordinated muscles of his body.

Love and Peace

Now, you may inquire, who are the trainers in the camps of the warring spirits. They are "dark" spirits . . . "black" masters . . . in the art of doing mental injury. These black masters, according to many of the great seers, are skilled in all manner of cunning artifices. They understand the most assailable points or centers within the etheric body and how those centers are most vitally affected by the destructive force of mind. They understand this better even than the skillful trainer of boxers knows the weakest regions within the physical anatomy and how one may be best attacked by fists.

Wisdom decrees that we shall not divulge the secret of the black masters relative to those exile artifices or how they create and employ destructive thought forms in doing battle upon the mental plane.

War on the battlefield of the unseen continues until the fury of the masses has utterly spent itself. However, the individual soldier nauseated by his prolonged feast of hatred finally may react, independent of the masses, in an opposite direction which is toward *love* and *peace*. The new tempo of longing released to expression within the individual spirit, sets up a force of attraction which, while repulsing any further relationship with the black masters, summons the angels or masters of light.

First Aid Instruction

These *masters of Light*, summoned early or late, according to the response of the warring spirits, proceed to lead those spirits along the pathway of knowledge by means of first aid instruction, until they arrive at the hospital for injured souls . . . usually located on a mystic isle behind the healing and cleansing waters of the oceans of life in spirit.

The hospitals, themselves, are crystallizations of love and wisdom, or perhaps it would be more appropriate to say that *they are love and wisdom condensed to visible, habitable and useful forms.*

The attendants of those hospitals are beings of genuine love and wisdom and they care for each injured soul wisely and lovingly.

It must be remembered that hatred and all other destructive thoughts and emotions are as injurious to the soul of man in spirit as bullets, knives, etc., are to his physical body while in the natural world. Then, too, mental surgery is as essential to the recovery of an injured or diseased soul as physical surgery is to a diseased or injured natural body.

Joy in Store for Them

In these hospitals of the mystic isles, the veterans of the battlefields of the two worlds are placed in magnetic rest or slumber while their horror-filled complexes are spiritually treated by the great, wise, and loving psychiatrists from on high. The sleeping quarters of the patient are decorated with scenes, statues, etc. . . depicting the peaceful, loving and happy periods of his past life as well as scenes, etc. . . revealing the joy within the promise of his future life.

This method is employed as a preventative against his reversion, upon awakening, into the nightmare of memories associated with his warring experiences. Those decorative schemes act as shields against the reaction of the patient back into the horrors of the past and thus he is withheld from states bordering upon the psychopathic.

Truly, no man knows the misery in store for those who hate or the *joy in store for those who love.* Fortunate, indeed, is the boy who has been conditioned to the love-life of the spiritual world through contact or communion with that world prior to his demise, for when he loses his life on the terrestrial battlefield, more readily than any other, *he finds his life in the spiritual world.*

When the veteran of the battlefields of the two worlds is saved, early or late, to the love-life of the spiritual world by the masters of light, he becomes an emissary of everlasting peace. In him the lion forever lies down with the lamb and insofar as he is concerned . . . *war is at an end in heaven.*

THE END

LECTURER-TEACHER



"Psychic Observer"

REV. JUSTIN E. TITUS, 1088 Lake Ave., Rochester, N. Y. . . . a graduate of Morris Pratt Institute and one of the early ministers to serve the Plymouth Spiritualist Church at Rochester, N. Y.

At the present time, he is conducting semi-private class and student training courses in the city of Rochester.

Are You Interested ...In Spiritualism?

MAY I SUGGEST

- *WHAT TO READ*
- *WHAT TO DO*
- *WHERE TO GO*

She Will Try To Help You



Juliette Pressing

When you eliminate fear your quest will be an easy one

By
JULIETTE EWING PRESSING

This article is written to the *new seeker* into the truths of spirit communication and psychic phenomena.

Hundreds of letters reach my desk . . . from people recently bereaved. They have all heard about *Spiritualism* in a round about way . . . they have all heard about *mediums* in rather hushed tones BUT all seem to have no idea as to the best procedure to get into direct contact with the "dead."

Each letter is a problem in itself . . . each problem is an expression of their heart's hunger for brief spirit communication. They all yearn for some sort of comfort in these trying times and in my desire to help each one . . . hours are spent in an effort to do my part to help them on the way.

In some cases, a friend has told them that, at one time, they visited a Spiritualist medium where indisputable evidence of personal survival has been established. Others tell me that they have been advised to go to mental mediums ONLY. Still others have been told to develop their "higher self" and that the answer will be forthcoming through their own psychic power. Many more state that they have been advised not to go to this or that medium . . . or such and such a Spiritualist church.

Read Books!

And so, their problems are many and in their quest for spiritual truths, quite a few become confused BUT, even so, I really believe I can extend a bit of advice to these seekers.

First, when possible, attend a Spiritualist church service . . . conducted by a reliable medium. If there is no church in your vicinity . . . there may be a medium who can help you. In any event, make an effort to contact someone . . . and know that SPIRITUALISM is, indeed, a beautiful religion . . . based on the revival, I might say, of ancient teachings.

Now then, should neither church nor medium, be available in your midst . . . possibly I can help you to find one BUT, even so, do not sit down and wait . . . in the meantime do some reading.

Hundreds of books are available. If you do not know what to buy . . . do not know one title from the other, I will try to help you with your selection. Hundreds of books are listed in this very edition of *Psychic Observer*. You should be able to decide on *one*.

Religious Implications

At this point, I may be able to make some sugegstions. Surely you know that during the time of Jesus Christ . . . communication with the spirit world was a *well-known fact.* Possibly titles of books along this trend of evidence might appeal and help clarify your mind as to the religious implications of Spiritualism.

May I, therefore, suggest these titles: "*Spiritualism in the Old Testament*" by *G. Maurice Elliott*; "*How To Understand Your Bible*" by *Manly Hall*; "*All the Spiritualism in the Christian Bible*" by *Sprague* and "200 *Questions and Answers regarding the Holy Bible*" by *Jefts.*

Should you desire to read more about the philosophy, I can heartily recommend: "*Spirit Teachings*" by *Stainton Moses*; "*More Spirit Teachings*" by *Stainton Moses*; '*Teachings of Silver Birch*" by *Austen*; "*Open The Door*" by *Wilfred Brandon*; "*Let Us In*" and "*The One Way*" by *Jane Revere Burke*; "*The Road I Know*" by *Stewart Edward White*; "*Red Cloud Speaks*" by *Estelle Roberts* and "*Psychic Stream*" by *J. Arthur Findlay.*

Don't Become Alarmed!

For those who have been told they have a certain amount of psychic ability or for those now sitting in class for spiritual unfoldment . . . these books should, by all means, be purchased individually or all purchased by the class and read together intermittently: "*How To Be A Medium*" by *W. H. Evans*; "*An Outline of Modern Occultism*" by *Cyril Scott*; "*God's World*" by *Cecil M. Cook*; "*The Key To Communication*" by *W. T. Stead*; *and* "*Self Unfoldment*" *by Manly Hall.*

(Continued Page 4, Col. 1)

Spiritualism

ITS RELATION TO... ...GOD AND MAN

The conditions of this world will change as surely and as naturally . . . when reason and justice are given away.

Lecturer-Teacher



E. A. LOHMAN

Philosophy Must Be Universal

By EDWARD A. LOHMAN

Spiritualism is related to God and man by the existence and operation of universal natural laws. There is nothing superhuman nor supernatural about the relationship . . . existing between God and man, nor is there anything superhuman or supernatural about the science and philosophy of Spiritualism.

We do not need, nor do we want anything SUPERnatural. I doubt very much whether there is anything SUPERNATURAL. Everything, to me, is perfectly natural and commonplace.

The great mistake, in the past, has been that men have thought of God as being something unnatural and far removed from us common folk. The best we could hope for was that sometime, somewhere we might get a glimpse at Him, and even then, perchance, be smitten by the intensity of His divinity and caused to die . . . "For no man shall see God and live."

Now this sort of relationship appears unnatural in its very essence, as well as in its application and results. My conclusion on the matter would be, that the more we become God-like and the nearer we approach the divine or spiritual nature within us, the more natural God is in His relationship to us, the more natural is the communication between Him and man.

Proper Place Assured

Personally, I do not care to see Spiritualism take its place among the religions of the world; nor do I hope to witness the day when it shall be placed in the same category of religious institutions as they are at the present time.

My vision for this, as well as for any and all like institutions of love and service, is that they shall take their stand in the rank and file of pure, undefiled *science* and *philosophy*.

Spiritualism in its truest and purest interpretation stands unattached and uncontaminated. Let us fervently desire that it ever remain thus. And right here is where we find the point of contact or relationship between God and Spiritualism, in that it is *purely* scientific and *absolutely* philosophical.

It is possible of demonstration and can be thought out and reasoned out . . . along the lines of common-sense and logical deduction. Spiritualism is related to God in that it seeks to exhibit His law by healing the sick, communicating with the "dead' and producing psychic phenomena . . . erroneously called "miracles."

It is related to God in that it endeavors to inculcate into the minds of men the idea of life and the *continuity of life*. God is life and is expressed in all the myriads of manifestations of life. You and I are one of those manifestations . . . *now and forever*.

Spiritualism is related to God as a revelator of the wonderful possibilities within every atom of life, from the smallest electron, up to the mightiest galaxy in the heavens. Here, there, everywhere . . . God, God . . . life, life . . . Spirit, Soul . . . all in one grand unison of vibration and harmony.

Must Be Demonstrated

Not only as a revelator of this infinite reality, but also as a demonstrator does Spiritualism show its relationship to God. For is not the power and existence of any science proven by the possibility of *demonstration?*

One of the most forceful arguments the Christ used to prove His relationship with the parent mind of the universe, was, that He and the Father are one. Every word He spoke, every act He performed, every expression and demonstration which He effected . . . was a direct consequence of His relationship with that supreme power within and around Him.

Therefore, because of this contact or relationship of Spiritualism with God, it follows as a *natural fact* that there must exist a very potent relationship between Spiritualism and man, for "things equal to the same thing are equal to each other."

If Spiritualism is related to God, and God is related to man, then Spiritualism must have some form or degree of relationship with man. *And this it has.*

Thus, here is that of which everyone, answering the call of the Spiritualist, should justly be proud . . . namely, that the philosophy of Spiritualism does not only deal with God, but has a very *vital interest* in the affairs of men, women and children.

A philosophy to be scientific, *must* be universal. It must use as its working basis, laws and principles that will apply to man as a human being, as well as to God as a divine entity. If the law does not hold good in regard to these two, it is not scientific and therefore *not true*.

I have no patience nor respect for the church or the religion which says, God is divine and holy, but man is a sinner and a worm of the dust.

I like the philosophy of Spiritualism because it deals with the most essential part of man's being, the soul. Not the soul within man, but the soul which he *is*. *Man is soul*, man is Spirit and as such he is related to the great oversoul, or God.

Significance of Mediumship

I like the philosophy of Spiritualism because it tears down the barriers of fear and superstition, of loneliness and separation, of anger and hatred, and instead of placing God upon a throne in the heavens and man in a torturous fire in hell, it brings God and man together in a bond of *truth* and *affection* . . . making them one, *not many;* divine, *not sinful;* related, *not strangers*.

The science and philosophy of Spiritualism has *always* been with men. At times manifesting itself more distinctly than at others. So clearly at times did it show its kinship and purpose that it dwelt amongst us as a Living Word, a Comforter, a Leader, a Healer, a Saviour and a Master.

This philosophy led nations out of slavery; gave laws and edicts; transformed and reformed worlds and nations; made civilization and revealed the great laws of the universe through the *mediumship* of man.

Its science has been so closely related and interwoven with the development and evolution of mankind, that today we are so near the borderland of reality that we can verily hear the sounds of the chisels and hammers, made by the workers on the other side.

It has quietly, almost unconsciously to mankind, been *directing the affairs of nations and individuals*, and while tumult and chaos seem rampant at this time, yet to the seer, the wise one, the one who *knows* . . . the conditions of this world will change as surely and as naturally, when reason and justice are given away, as the honeysuckle sends forth its fragrance when the sunshine kisses the dew-drop from its moistened lips.

THE END

SPIRIT WITNESSES

The so-called objection to mediums and spirit contact from the other world . . . is purely ECONOMIC.

Benefit Derived From Spirit Contact

By EMILY GRANT HUTCHINGS

Since the publication of a series of articles, dealing with evidence of "an outside Personality" in seances or other psychic experience, was inaugurated in *The Psychic Observer* early last spring, numerous letters have come to me asking for more definite information. Usually the writer has had a personal contact with the spirit world, and offers his or her testimony to the reality of such phenomena. Without exception the readers of *Psychic Observer* ask for more stories and clearer explanations.

From one of my recent letters I cull a group of questions, typical of the perplexity in the minds of those who are not acquainted with the Spiritualist faith. "Why is a medium necessary?" "What difference is there between me and the *Witch of Endor*, who called up *Samuel* from the dead, to prophecy for *King Saul?*" "In what respect was the Woman of Endor different from Samuel? Both of them predicted the future. Yet one was called a holy prophet and the other was set down as a witch. And the Bible says, 'Thou shalt not suffer a witch to live'."

In every age of the world the glorious gift of mediumship has been used by teachers, priests and politicians, to further their own ends. Saul condemned all prophets and sooth sayers to banishment or death, when they had helped to establish him on his throne. *Jesus, the Nazarene*, and Appolonius of Tyana were contemporary mediums in Palestine. They performed the same type of phenomena and preached the same gospel of love and healing. The one was deified, as Christ, the other was damned as anti-Christ, by the founders of a new world-religion.

Mary Baker Eddy

Madam Blavatsky founded Theosophy on the teachings she derived from her acknowledged spirit guides. Yet she warned her followers against spirit contact. *Mary Baker Eddy* was a trance medium, with well developed clairvoyance and the gift of prophecy. The grandmother of one of my friends was one of her regular patrons in Boston, when she was struggling to establish the Christian Science Church, and continued to "give readings" to help support herself.

SHE KNEW HYSLOP



"Psychic Observer"

EMILY GRANT HUTCHINGS
She is the author of the book "WHERE DO WE GO FROM HERE"

The Catholic Church admits the truth of spiritualistic phenomena, but declares that these manifestations are "of the Devil" and the practice of mediumship will be punished in the Hereafter by everlasting hell-fire. Those who need spiritual consolation must go to the priest, and pay for masses. The Protestant church goes to almost the same lengths of bigotry and avarice. *Dr. James H. Hyslop*, under whom I was trained for psychic investigation, said to me:

"The fight against mediums, and the objections to contact with the other world, is purely economic. No one is going to pay for masses, to help a loved one out of Purgatory, if he knows that the soul has to work out its own release. The doctors don't want their patients running to some healing medium for relief from physical or nervous disorders, when they are in the business of dispensing medicine or surgery to attain the same ends."

Outside Personality

It was at Dr. Hyslop's request that I collected scores of test cases, to prove that the Outside Personality and the fact that those who have passed to the etheric plane are able and at liberty to lend a helping hand when we are in dire need. One of these cases is strictly personal. It happened to me, and I can vouch for all its remarkable details.

For eighteen years I was on the visiting staff of the faculty at Lindenwood College, giving illustrated lectures on the history and appreciation of art, to the student body and a corps of thirty teach-

(Continued Page 3, Col. 2)

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TO BE FEATURED AT TEXAS CONVENTION



"Psychic Observer"

REV. CHARLES L. SHARP, lecturer, healer, mental and trance medium; 809 Penn St., Fort Worth, Texas. He will be one of the mediums featured at the conclave . . . celebrating the tenth anniversary of the Texas Spiritual Christian Synod . . . to be held in The Menger Hotel, San Antonio, Texas, November 12th to the 15th, incl.

According to the President of The T.S.C.S., Rev. V. R. Cummins, in addition to Rev. Sharp . . . other mediums will be featured at the conclave (i. e.) Rev. J. W. Dill, Alliance, Nebraska; Rev. Lindsley A. Neal, Dallas, Texas and Rev. A. C. Joseph, Houston, Texas.

Public meetings and symposiums will be held every day of the conclave.

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SPIRIT WITNESSES

(Continued from Page 2, Col. 5)

ers. The lecture periods were arranged weeks in advance. I provided my own illustrative material and the talks lasted fifty minutes. Students in both art and literature were required to write themes covering the phase of art I had discussed.

That I could ever fall down on my part of the contract was unthinkable. Yet on the 15th of February, 1934, I was saved from this catastrophe by an actual miracle. The supreme nuisance, wrongly called "a common cold," runs a definite course in my sensitive system. First a sore spot near the root of the tongue, spreading to the throat and nasal passages. This is accompanied by coughing, sneezing, fever and dull headache. In my contact with the Lindenwood girls I had established a reputation for spontaneous humor, and the ability to hold the interest of my audience. To do this, between coughs, sneezes and the attention required by a red and dripping nose, was no small undertaking.

Medium Sought

When I retired Wednesday night, I "prayed to the Infinite" for help. In the morning I was so desperately ill, my husband was on the point of calling the President of Lindenwood College on the long distance, to tell him there could be no art lecture in the chapel at 11 o'clock, no collection of paintings at the back of the stage, no themes for the students in art and literature.

"Don't call Dr. Roemer just yet," I begged. "Call Myrtle, and ask her if Dr. Parker can take care of me. I don't want to break my good record."

So he called *Myrtle Larson Brown*, stated the case and asked for help. She went at once to the seance room. In a few minutes she called back: "Dr. Parker says Emily is to take no medicine. He will look after her. But she must not remain for luncheon with the faculty. He wants her to come back home and to bed."

My sister had offered me the use of her car and colored chauffeur, for the twenty-mile drive. He would help me with the handling of sixteen paintings, before and after the lecture. But these I must alternate in the exhibition frame, as I talked, and I must be witty, spontaneous, holding my audience for almost an hour, in spite of a raw throat and aching arms. All the way out in the car, the chauffeur kept watching me in the small mirror, shaking his head, fully convinced that I would collapse before the lecture was over.

He knew nothing about *Dr. William Elliott Parker* . . . probably would have been terrified if he had seen a wonderful spirit physician sitting beside me. He expressed sympathetic concern as he carried the pictures from the car to the stage in the spacious chapel. Then he stood in the corridor throughout the lecture. I did not share his fear. This was not my first psychic experience.

When the bell rang and the students began trooping in, I sat down behind the grand piano, opened my mouth and closed my eyes. "Now, Dr. Parker,"I murmured. A moment of oblivion, and I heard Dr. Roemer pronounce my name. As I walked to the front of the stage I took note of a glass of ice water and three handkerchiefs on a small table near the exit door. Then I forgot everything but "The Evolution of Landscape Painting" and the sixteen originals and colored prints, each of which must make its contribution to the informal talk on art appreciation.

Spirit Power Aids

A round of applause greeted my appearance. Not one of the six hundred girls before me suspected that physically I was in no condition to discourse intelligently and humorously for fifty minutes, on a subject that might be dull and boresome to the majority of them who were not interested in art.

As I switched on the desk light, propped up a large Ingersoll watch where it would remind me of the passage of time, and adjusted the first picture in the exhibition frame, my audience quieted down with a kind of tense eagerness. Not for an instant did I doubt my ability to give them what they expected. In the front row the art and literature students brought out notebooks and pencils. I held up the first picture a color reproduction of a *Leonardo Da Vince* figure composition with conventional landscape background.

It was my habit to carry the illustration . . . secured in a 16x20 frame . . . from one side of the stage to the other with the spotlight following it so that those at the extremes and in the balcony could take in its details. As I walked back and forth I talked constantly. When it was necessary to take out one picture and substitute another, I continued the narrative, part of the time talking over my shoulder. Fortunately I have a voice that carries. I have no need of raising it, to fill an auditorium that seats a thousand persons. A weak throat forced me, years ago, to find the proper placing of my voice.

He Saw Me Through

No one in my audience has ever shouted: "Louder . . . and funnier!" But that morning I must have been "funnier" than usual. The only pauses I made were forced on me by outbursts of laughter. When it was over, and the students swarmed up to the stage, where I had arranged the pictures against the back wall, they insisted it was the most delightful lecture they had ever heard. I chatted with them until the warning bell sounded for luncheon, supplying details for the girls who had themes to write. It was then I espied a glass of water and three handkerchiefs. I had had no use for them.

The chauffeur helped me to repack the small exhibition, and carried it to the car. We had gone about five miles when I began to cough and sneeze. By the time I reached home my cold was back in all its glory. The negro was mystified. So was I. There must be more to the story. Myrtle had said Dr. Parker would see me through the lecture, but I must eat little, and remain in bed two or three days. Some time later I had the full explanation.

After the publication of "Where Do We Go From Here?" I had many requests for seance-sponsoring by high class agnostics. One of these was a prominent St. Louis physician who, prior to his first experience with Myrtle Larson Brown's mediumship, plied me with searching questions. One of these was:

"What benefit do you derive from contact with the spirit world? Has it helped you in any tangible way? I laughed as I replied: "Two weeks ago I collected a fee for a lecture which I could not have earned without Dr. Parkers help." Then I told him all I have here recorded. He did not scoff. After a moment he said:

"Assuming that your spirit doctor performed an apparent miracle on your throat and the mucous membrane of your nasal passages, why couldn't he cure the cold entirely? Why did you begin to sneeze as soon as your engagement was over?"

"For your benefit!" The words popped out of my mouth. "I didn't understand that part of it until now. If my cold had been cured, you and any other doctor would say: 'Simply a matter of coincidence. You lost your cold on the way from your home to the college. Colds often act like that. Nothing miraculous at all.' Dr. Parker has cured me of more serious ills. But this time I had to endure a week of laryngitis and a red nose, so that you would know a miracle had been performed."

In the seance, that afternoon, Dr. G. felt his mother's hands on his brow and heard her speak in her natural voice. He was convinced that spirit witnesses do return to assure us there is no Death.

Direct-Voice

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Many of these mediums will return to Lily Dale during the fall and winter months. Individual reservations for chairs in these seances *must* be made in advance . . . write Juliette Ewing Pressing, Lily Dale, N. Y., or telephone, Cassadaga (N. Y.) 43-F-2.

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Are You Interested?

(Continued from Page 1, Col. 5)

So you see, you need not become alarmed if there does not happen to be a church or a medium in your town. There can no longer be any earthly excuse for you to remain uninformed regarding this great truth.

Why, The Medium?

On the other hand, should Spiritualist mediums or churches be located in your vicinity, do not be timid about attending. A Spiritualist church is conducted along religious lines, much the same as any other . . . an opening prayer, healing service, singing, lecture or "sermon" . . . usually followed by a part of service no other denomination can present (i.e.) spirit communication and greeting . . . generally called the message service.

During this spirit communion period, one or several mediums, as the case may be, demonstrate clairvoyance or clairaudience . . . meaning that you may actually receive positive proof of the survival of one or more of your loved ones . . . you call "dead."

Now you might say "Why is a medium necessary or why can't I hear from my loved ones direct . . . without a medium?" May I counter by asking you why you have a radio in your home. The answer is simply this . . . the medium is necessary because she or he is so attuned to certain etheric vibrations that the message can be received as it is sent by a spirit.

How to Start

Even this explanation, complex as it may seem, does not, in all instances, satisfy the lay mind . . . some still wonder why a medium is necessary. A rough analogy may clarify this seeming problem. When you want to send a telegram or telephone to someone, you have to have an instrument . . . just as you have to have a radio to receive your daily programs over the air. Even though we do not exactly know "the how" of etheric or sound transmission, yet we know it does happen and so it is when one desires to receive a message from a spirit . . . an instrument or MEDIUM is necessary.

Now about the mediums. I truly believe that most mediums are sincere and doing their ablest best to render a loving service to mankind . . . so when YOU go to a medium, start on the premise that MEDIUMS ARE HONEST. Remember that communication with the spirit world has been attested to by such brilliant minds as Lodge, Crookes, Doyle, Lombroso, Geley and scores of other men of science . . . so who are YOU to set yourself up as the one who is going to prove survival and pass judgment as to whether communication is true or not true.

Aside from the statements of scientists, there is on record a great mass of testimony and typewritten evidence . . . thousands have attested to personal experiences. Furthermore, to date, over 17,000 different books have been written on the subject . . . all in favor of the truth of spirit communication.

What of the books written against Spiritualism? There are less than fifty and all but two of these are out-of-print. Only one went into second printing while of the books in favor, over 4,500 are still in print and one, "On The Edge of the Etheric" by J. Arthur Findlay has gone into its 33rd printing . . . over half a million copies having been sold.

"Road I Know"

Just a word here about the Stewart Edward White literature, known as "The Betty Books" . . . without a doubt the largest selling books today, with a psychic trend. There are four titles: "Across The Unknown," "The Betty Book," "Unobstructed Universe" and "The Road I Know." Their total circulation has been well over three quarters of a million copies . . . the third title passed its seventeenth printing.

And so, one way or another, there is no reason why anyone should not receive their conviction . . . at least there is plenty of literature to read . . . but now more about our Spiritualist mediums.

In the first place, each individual has a certain rate of vibration. It is quite possible that the first medium you visit may not be able to "tune in" and relay a message from your own spirit people. Do not allow this failure to deter your quest. Go to the same one again or seek out another medium.

You see, oftimes, perfect evidence is expected on the first visit and if such isn't received, a few are apt to give up in despair. May I suggest that you try again . . . and again, your quest may not be an easy one BUT I doubt whether you can squelch that urge within you to seek . . . seek . . . seek that "something" you most desire.

"As Above, So Below"

It goes without saying that I have been, in a small way, all through this "quest for something." But mine has been the hard way . . . hence my eagerness to point out a few things that I had to wade through.

Another point to bear in mind is . . . "As above, so below." What do I mean? Simply this. Your own spirit people have not had the experience in communicating to the earth-plane . . . consequently wouldn't it be perfectly natural for them to have to learn and master the technique of spirit contact? Of course it would and this holds true when they wish to contact either our mental or physical mediums.

And then, spirit people who are accustomed to earth-plane contact, tell us that it is not as simple as we upon earth think . . especially when they want to get a "crystal-clear" message through . . . names, evidence and positive identity.

Mental Obstacles

My own relatives and friends, who contact me now, knew nothing of personal conscious survival before they passed on . . . in fact, I, myself, was not born into a Spiritualist family. I had to hew my own way . . . more or less unaided, consequently I feel that I am, in some way, qualified to tender advice and warn others of the obstacles that may cross their path. These obstacles, however, are largely mental.

Now what do I mean by referring to these pit-falls as mental? Just this . . . some expect a spirit to remember incidents that happened years ago. Others expect a spirit to relate in detail some outstanding episode that occurred in the past. Still others expect some particular spirit to manifiest, just because they want them to.

These are natural expectations of the new-comer into Spiritualism but, for goodness sake, *be reasonable*. Just because a certain episode made an indelible impression on *your* memory is no assurance that this same incident deeply impressed the spirit who might choose to come to you.

Always remember that spirit people have their duties in the spiritworld . . . just as you have yours here. Not only this but it is quite possible, especially during these terrible days, that the very spirit you desire to come to you . . . may be on a mission of mercy in the spirit realms.

About Grandmothers

Another point that some flippant investigators sometimes try to bring out: "Why all the grandmothers and grand-fathers?" I, too, am frequently asked why so many grandparents communicate. My questioners put it this way "Everyone has a grandmother and if middle-aged, it is a fair assumption that the grandmother has passed away."

I am not trying to defend the mediums who, with undeveloped mediumship, may not be able to contact even a grandmother BUT I aim to set forth a plausible explanation for such communications.

In the first place grandparents have had more experience in the spirit world and can more readily apply some of the *laws taught* them in the spirit schools. Secondly, as above so below . . . is it not reasonable to believe that the same courtesies, even more so, are accorded elderly people in spirit . . . just as is the custom to honor them on earth?

I have already pointed out certain books to read . . . the answers to all these questions, and many more, can be found in their pages. The late *Bessie Clarke Drouet*, a New York society woman, wrote a book the "*Station Astral*." In this volume, Mrs. Drouet relates her personal experiences. Much of the confusion about spirit communication is explained simply in this book.

The First Step

Emily Grant Hutchings, an art critic of St. Louis, wrote "*Where Do We Go From Here.*" The data for the book was received through the mediumship of *Myrtle Larson Brown*. The experiences related are of inestimable value because Mrs. Hutchings embodies some of he spirit teachings in the narrative.

Marcella DeCou Hicks' "*Eternal Verities*" outlines the "modus operandi" of mediumship as well as the philosophical implications of Spiritualism.

Why, you might ask, is it necessary to *read* about spiritual science? Whilst actual experience with mediums should go hand in hand with your program of reading, yet the reading, in my opinion, is the more important FIRST STEP . . . simply because it helps to eliminate certain fears from your consciousness.

In short, these fears must be partially or, in most cases, entirely eliminated in order to establish satisfactory communication. Why? Simply because a receptive state of mind is imperative for clear communication. In other words, most inquirers into this truth have a lot to unlearn before they can be responsive to any spirit message . . . regardless of how evidential it may be.

Now about your quest for truth through mediums. I deem it wise, at first, to have a clairvoyant consultation . . . meaning simply . . . go to a mental medium, who, in a lighted room, can make contact with your spirit people. This medium will either see, or hear or sense your spirit friends. These spirit friends of yours will, through the medium, relay to you . . . not so much the messages *you want* BUT the messages *you need* at any given time.

Right and Proper

After your contact with mental mediums . . . then select one of the foremost direct-voice (trumpet) mediums. In other words, go to a good trumpet seance. You should be ready for this experience because you have read and because you have experienced mental mediumship . . . all of which helped to overcome timidity and fear. Make no mistake about it . . . this timidity and fear is perfectly natural for those who visit mediums for the first time.

I trust these few suggestions will be helpful . . . so helpful in fact that they will bring many people into the light of knowledge. In spite of what your past teaching may have been . . . in spite of what your past religious training may have been . . . KNOW that life is continuous . . . KNOW that spirit communication is not only possible but *right and proper* . . . KNOW that, in or out of the body, we are all spirits . . . created in the image and likeness of God.

The End

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SCIENCE and RELIGION

In this article, Mr. Higbie's first to be submitted to "Psychic Observer," a scientist approaches the subject of religion in general . . . Spiritualism in particular. All scientists are not as straightforward and sympathetic toward psychic phenomena as is Mr. Higbie who takes advantage of every opportunity to interest scientific men and students in the subject . . . this, he says, is most necessary for the good of the Spiritualist cause.

Mr. Higbie is well qualified to speak . . . he is the exception among scientists . . . having taken the trouble to thoroughly investigate the phenomena. He has had experience with many of the physical mediums at Chesterfield Spiritualist Camp, Chesterfield, Indiana (i. e.) John Bunker, Robert Chaney and Clifford Bias and KNOWS his subject . . . having the advantage over his fellow scientists in that he witnessed the phenomena . . . acquiring actual first-hand knowledge of psychic science, whereas many of his scientific co-workers merely have weird theories . . . never making a statement publicly or coming to any logical conclusion.

Mr. Higbie was the principal speaker last month at the opening of the second annual convention of The Spiritualist Episcopal Church at Eaton Rapids.

By H. H. HIGBIE
402 *Auixa Road, Ann Arbor, Mich.*
Professor of Electrical Engineering
University of Michigan

"Science and technology have made the world a physical unity. But man's backwardness in political thinking and planning has failed miserably to consolidate this physically unified world into a political and moral world-community.

It is this same political backwardness that has permitted the present unprecedented catastrophe to befall humanity." So says *Dr. Hu Shih*, Chinese Ambassador to the United States, and one of the eminent scholars of our time, in "Time" newsmagazine, September 14, 1942.

"The task and triumph of religion is to make man and nations true and just and upright in all their dealings, and to bring all law as well as all conduct into subjection and conformity to the law of God." So said *Dr. Henry J. Van Dyke*, eminent American clergyman, author, educator, diplomat.

These are two views of man's civilization which I should like to try to integrate in some measure. This purpose might be stated otherwise, thus: Science, invention and engineering based upon science, have transformed the physical or material life of man within one hundred fifty years and man has not only accepted the transformation but has liked it.

Scientists Exploited

Religion, whose professed purpose is to transform human life into a better one, has signally failed to accomplish much in that direction after some thousands of years effort. Is there perhaps something in the spirit or technique of science which religion may use to better effect in the achievement of its high purpose?

Of course, a skeptic might say that it is much easier to appeal to and intrigue a man's physical tangible senses than to appeal to his mental and moral senses, but I think that the lives of most scientists refute this argument. Most of them are relatively poor but happy people whose major compensation is the joy of finding truth and perhaps of using it for the enrichment of human life in general.

When truth is exploited for the profit or advantage of individuals or groups, you will always find that the scientist is not in control but is being himself exploited along with the fruit of his efforts, by the business man, the politician, the seeker of wealth and power.

Laws of Nature

And this leads to our first observation regarding the probable reasons for the scientists' joy and success, namely that he is worshiping God in his own particular way all the time, with all his heart and soul.

His daily effort, all day, every day, is to learn as much as he can of truth already discovered, to discover some new truth if he can, and perhaps to apply the truth to improve in some way the life of mankind. He cherishes every truth, for he has learned that what appears unimportant at first, may turn out later to be of tremendous significance.

He knows before he starts that nature's truths, or God's laws, cannot be denied but will always ultimately express themselves and control man's life, and the best that man can do is to discover them, obey them, and arrange so that they work to his well-being as far as possible.

The scientist's daily work takes him always outside of himself and beyond himself . . . causes him to forget, while he is at work, the material interests of the personal life of himself and other men. He is constantly engaged with nature . . . the divine . . . more than with the petty interests of individuals and self. The world recognizes this when it characterizes his typical detachment as the "absent-mindedness" of the scientist or of the college professor.

In its very nature his daily work is selfless, what happens has little to do with what he wishes, for it will be according to the laws of Nature . . . God.

"Thy Will Be Done"

It must be admitted that he is not thinking of God, but his every act is in the firm conviction that Nature will have her way, and the best thing that man can do is to adjust himself to her; and what is this but saying to God, sincerely "Thy will be done"?

A second observation follows easily from the first, that the scientist is a man of great faith, in his own field. He might deny this, with an assertion that he never believes anything until it is proved, but the fact is that he has come to have faith in many discoveries that were apparently well demonstrated as truths, to find later that they were only partial truths and had to be changed.

Thus the scientist has learned, whether he realizes and admits it or not, that one element of the success he has achieved in his work was the faith upon which he has builded to greater things. A confident assumption that, because an occurrence has been observed many times and seems to fit in well with other observations we have made, it must therefore *always* happen so under like circumstances, is surely an act of faith, regardless of whether the scientist recognizes it as such or not.

Power of Reason

Perhaps the commonest and most fundamental faith of the scientist is his confidence in the power of reason. It cannot be proved that the logical operations of our conscious minds always lead to truth or to all of the truth, yet the scientist usually believes and assures that it does, and it begins now to appear that this faith is not warranted but must be revised.

Another good example is the law, of conservation of energy, which every scientist has accepted since almost the dawn of science. It says that energy cannot be created nor destroyed, and the sum total of energy in the universe is unvarying; if energy in some form appears, energy on some other form must have disappeared and been transformed.

Mental Attitude

This law could never be proved absolutely, yet such great faith was established in me by the instruction I received at school that I would have staked my life on it. However, scientific developments since my school days have shown that matter is constituted of energy and may be transformed into energy, so that what we now have is a law of conservation of energy *and* matter together.

Even so, orthodox science does not yet recognize any relation of energy to mind, so that scientists will probably have to reverse the law of conservation of energy and matter so as to include mind. But meanwhile, their faith in the incomplete law is very real, very sincere, very fruitful.

We cannot help contemplating how the world might be transformed if man . . . even the scientist himself . . . would have as much faith in the "golden rule" or in the adage that "honesty is the best policy" as he has in this physical law that you cannot get something for nothing, or as he has in the supremacy of reason.

This leads us to observe that most of our troubles are traceable to our habit of organizing our minds and thought, our experience and knowledge, into separate departments.

There is the religious department, which is used perhaps for a few hours one day out of each week by the scientist who lives almost all the rest of the time in the scientific or physical department. The scientist does not think to govern his religious or political or economic life according to the knowledge and techniques he has learned from his study of Nature.

Rockwell Kent

However deeply we may be affected by the knowledge gained in our own field of science or of religion, we are likely to act in an orthodox or thoughtless manner in other fields such as social relations or politics or business, which gives the ignorant or selfish specialists in those fields an opportunity to lead us into transgressions and tribulations.

Scientists are good examples of people who derive happiness from intangible, immaterial achievements. They are made happy by learning, discovery, creation more than by things, goods, wealth. The possibility of being like this is in every man, witness the popularity of crossword puzzles. It is exhibited as well by artists, teachers, ministers and preachers as by scientists.

Perhaps the best description of this state of mind has been given by *Rockwell Kent*, the noted artist who is also a traveler and good writer, in his book of Greenland adventure entitled "N by E". "Who can deny the human mind its everlasting need to make the unknown known; not for the sake of knowing, not to inform itself or be informed or wise, but for the need to exercise the need to know? What is that need but the imagination's hunger for the new and raw materials of its creative trade? Of things and facts assured to us and known, we've got to make the best, and live with it.

Another attribute of scientists that their fellow men might well emulate, is that of being ready to change their minds when faced with new and contradictory evidence. I mention this characteristic with some reservation, because scientists have not always exhibited it towards their fellow scientists and have often failed to demonstrate it toward those who offer them truths from new and unrecognized fields *such as psychic phenomena.*

But this is just an exhibition of the unfortunate but most common tendency to departmentize our minds. Next to the intense love of while back. Next to the love of discovery and intellectual adventure, this readiness to replace old and demonstrably inadequate beliefs with new and more comprehensive ones, is the essence of progress in science, in engineering, in invention and material welfare of humanity.

The development of knowledge has been so rapid that almost every good scientist, has had the experience of being compelled by new discoveries to forget what he knew and start learning all over again, in his own field.

It may sometimes appear that the only thing we can be sure of in God's universe is change and development! We should have a

(Continued Page 8, Col. 4)

Spiritualist Episcopal Church, Eaton Rapids, Mich.



In the picture above, part of the auditorium of The Spiritualist Episcopal Church of Eaton Rapids, Michigan, is shown. This, the Mother Church, was the headquarters for the second annual convention . . . held the latter part of September. On the platform, left to right, Rev. DeRae Rife, Rev. Bunker, Robert Chaney and Rev. Felix.

The official board of Directors of The Spiritualist Episcopal Church are: Rev. R. G. Chaney, President; Charles Gulick, Jackson, Michigan, Vice President; Irene Hathaway, Eaton Rapids, Secretary; Robert A. D. Fisher, Battle Creek, Michigan, Treasurer; Trustees, Rev. Fred L. Felix, Rev. Charles Ball and Ella Riley. The official board are elected to terms of ONE YEAR ONLY.

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Try the Spirits

Why Some Mediums ...Cannot Give Full Names

A "DEAD" MAN SUPPLIES THE EXPLANATION

These questions and spirit answers cover the whole gamut of Spiritualism's relationship to all departments of human thought.

The questions were asked at seances held three times a week, through the mediumship of MRS. J. CONANT, of Boston.

It is claimed that the REV. THEODORE PARKER, THOMAS PAINE, PROFESSOR ROBERT HARE and SIR HUMPHREY DAVY were among the band of spirits who gave these answers.

Why cannot mediums give full names as well as parts of a name?

There are various reasons why this cannot always be successfully done. In the first place, there are very few mediums through whom the full tide of spiritual, personal information, or inspiration . . . call it by what term you please . . . can be received.

There are very few through whom the full tide . . it may come in ripples, it may bubble upon the shore and break . . . but the full wave can come only through a very few, compared with the great whole.

Now suppose, for instance, I were writing a communication through the hand of a medium I may have what I call magnetic control . . . that is to say, I may have been successful in cutting off the electric magnetic current running through the arm and thence to the brain, thus conveying impressions.

So I might have a hand and arm to use as I would a pencil. Well, what then? Why, the medium is looking on, sees what is written, and knows, nine times out of ten, when the power is diminishing, because of the tremor that passes through the arm.

Mediums Positive

The outside spirit is losing control, and the indwelling spirit is resuming control. The medium can tell that, and so he says, "This message is almost finished. Now I wonder what name will be attached to this."

There comes the obstacle which interferes very much with the giving of the name. The positive brain is exercised, consequently it cannot be given. When mediums learn the philosophy of this they will do differently. They will see to it that their wills are abstracted from the work of the spirit. If they do this, it will be very much easier for the spirit to finish up what it began.

It is hard to give a name, because at that point, the spirit of the medium becomes positive. The forces of the spirit have grown less. They have about exhausted their power with the medium. Just as they are going to finish and sign their name, the positive power of the medium comes in and interferes.

Do not say there is some fraud because we have got no name. Rather say it is something we do not understand. Let us look into it, analyze it, weigh and measure it. Bring all the powers we have at command to ferret out the cause of this deficient communication. If you took half as much pains to do this as to find fault, it would be very much better for you and for us.

"TO DO GOOD IS MY RELIGION"



"Psychic Observer"
THOMAS PAINE
He is the author of the book "Age of Reason"

• • •

Will there not soon be more distinct communion between the spirit life and the earth life?

If you mean to ask if there will not be very soon a more general and direct communication between this life and that which is to come, I shall answer, just so fast as you are fit to receive communications of an emphatic kind from the spirit world, you will receive them.

You seem to suppose that that world is situated far from you, when it is really in your midst. The communications coming therefrom are as closely allied to your own souls as they can by any possibility be.

Every Soul Answered

Every soul seeks for light from the spirit world, for new revelations concerning this modern faith. You are constantly expecting something greater, something more clearly defined, something that shall answer the call of human nature more definitely, something that shall appeal emphatically to the senses. That is well.

Will the expectations be realized? I think they will. The spirit world is constantly making great efforts in your behalf. Societies are being formed all over our spirit world for your good, for the good of all those minds that are bounded about by clods of clay.

One set of minds can be reached in one way, and another set in another way. One demands the alphabet of the science of life. Another group demands something for certain degrees of these spirit revelations. Every soul will be answered, I believe, in due season.

• • •

Is death inevitable, or is it the consequence of sin? Can it be avoided?

Death comes as the inevitable consequence of natural law, not as the result of sin. Science has proven that to be true. Ignorance determines otherwise. We are told of a fall, back in past ages, and, in consequence of that, came sin and death into the world.

But as the light of a new and more divine dispensation dawns upon us, we see the folly of such a belief. Science tells us that death is the inevitable result of law.

Change must come to these forms. They cannot exist in their present state but a certain length of time. Then they must be resolved back again to their primal elements. It is not, by any means, the result of the sin of one pair or a thousand pairs.

SCIENCE & RELIGION

(Continued from Page 5, Col. 5)

better world if the scientist and his fellow men would apply the lesson of this experience to all fields of thought, and cease looking for *"eternal verities."*

It is not that I deprecate the thought of "eternal verities," but rather I think it most unfortunate for human progress that man should avoid change and be forever seeking something unchangeable to cling to.

Progress is evolution, and evolution is change, and we should try to welcome change with pleasure as means to progress. We have learned to do this with material things . . . *why cannot we learn also to do it with spiritual affairs?*

Not that we should welcome change for its own sake, for that would be instability, leading nowhere. I am merely saying that this willingness to change one's mind, which has been responsible for much of the rapid advancement of science and consequent transformation of physical life of man, has been absent from man's attitude toward economics, politics, religion, with result that the changed physical conditions have demoralized and almost destroyed man.

Selflessness and Good

How much better the world might be if the mass of men, including the scientists, would be as ready to welcome new ideas in other fields as in science.

Creation, change, development seem to be special attributes and activities of good, and perhaps He rewards those who help Him most in that work. The engineer, the good inventor, is never content to "let good enough alone" . . . he always expects to do better through another try, to get closer to perfection, to enlarge the usefulness of his design.

Thus his effort is always toward creation . . . and achievement in that direction brings high spiritual satisfactions, great happiness. Our world today is full of many things created by the ingenuity of scientists and engineers, which have transformed man's physical life and environment.

It is not the creator's fault that selfish and egotistical men have misused these creations for antisocial purposes, any more than it is the fault of the teacher of religion if his teachings are distorted to accomplish a malign political purpose.

But how different and how much better a world we *might* have if those who devote their lives to study of God's spiritual laws were to try assiduously making them creative of new views in man's daily life, new interests and attractions. *Surely ingenuity should be able to get us out of the condition where selfishness and evil are more interesting than selflessness and good.*

TO THE . . . Great Spirit

A prayer dictated by Silver Birch at the Hannen Swaffer Home Circle, London, England . . . taken down in short-hand, transcribed without alteration . . . no changes necessary when this spirit speaks.



Silver Birch

I PRAY to the Great White Spirit for the influx of His power, for the descent of the Holy Ghost, that we may be enabled to transmit His wisdom, His love and His inspiration, that we may be enabled to reveal Him as the perfect law behind every manifestation of life.

We seek only to serve the Great Spirit by serving His children, so that with knowledge they may drive out the ignorance that prevents them from fulfilling their divine destiny.

We desire to teach them how to find themselves, their real selves, hidden and crushed for centuries behind the barriers of superstition and prejudice and misunderstanding and misconception, so that they may free themselves from their slavery and begin to understand life in all its fullness, its sweetness and its richness.

We seek to bring light into a world that is still full of darkness, that still practices hatred and revenge and has not yet learned how to put into operation in all its fullness the law of love, the only rule by which all Thy peoples can dwell together in amity, concord, harmony and peace.

We seek to destroy all the fear and the terror associated with death, and to reveal death as part of life, so that its purpose may be fully understood by all.

And to Thee, Who art the Great Spirit of all life and hast endowed us with Thy precious divinity and hast fashioned us in the likeness of Thy spirit, we desire to draw closer, so that we can become greater instruments in Thy service, rejecting none and seeking to bring within the radius of Thy law and Thy love and Thy power all Thy children.

We continue our labors, spreading truth wherever we go, until there shall be fulfilled on earth all that was prophesied by those who possessed the vision born of the spirit.

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Mental Rearmament

or

RIGHT THINKING IN WAR TIME

By
Howard Brenton MacDonald
171 *Ravine Ave., Yonkers, N. Y.*

Today, with the entrance of the United States into the Second World War, we are faced with a grave crisis. This crisis is both national and individual; for it affects our national existence and our individual mode of living and thinking. Adjustments are necessary if we are to weather the storm successfully. Many individuals are distressed, afraid, worried.

Many others are asking themselves these questions: "What can we, as honest, intelligent, and patriotic American citizens do about it all? What attitude shall we take towards the great problem of killing in war? What are we to think about the injustice to innocent people? What is going to happen to civilization? Why should a devastating war come to us at this time, when we did not seek it? Is there any Divine Justice anywhere? What are we to think about the whole problem?"

Positive Thoughts

In view of the above questions it is apparent that today America needs *right thinking* just as badly as it needs *right actions*. In fact, we can not have the latter without the former. We need *philosophers* as well as fighters. We need *mental rearmament* as well as battleships, airplanes, and tanks. In this, each and every one of us can help.

It is apparent that no individual, no matter how idealistic or energetic, can do very much to change the general course of international, or even, national events. We cannot change very much what is happening around us; but we can change our *attitude* towards these external events and conditions.

Happiness and efficient living depends far more upon how you meet the exigencies of life, than upon the nature of the circumstances themselves. Therefore, by *right thinking* we can adjust ourselves to any emergency.

This does not mean that we should play mental ostrich, or try to ignore the things about us, or try to deny their existence by a series of metaphysical "affirmations." *Positive thoughts are essential*; but mental evasion of the issue is dishonest and therefore useless.

What we need most right now is a definite, positive, workable, and practical philosophy of life; with a few simple rules, or "mental guides" to help us.

The first aspect to be considered in connection with right thinking in war time is the patriotic angle. As good citizens our first thoughts and acts must always be for the good of our country. Here, then, are twelve basic rules to remember.

1. We must think only in terms of *absolute loyalty* to the U.S.A.
2. We must mentally and physically obey all orders from those in authority.
3. We must be *calm* at all times, regardless of what happens.
4. We must *not criticize* our Government or our military leaders.
5. We must not gossip, or divulge any secrets.
6. We must be proud of the privilege to serve our country in any manner.
7. We must practice self-control and self-sacrifice.
8. We must not hate, or become too angry; for this only reacts against us.
9. We must not listen to any type of foreign propaganda, or rumors.
10. We must develop mental, moral, and physical courage. Think strength.
11. We must not worry.
12. We must have absolute confidence in VICTORY.

Some people may object that it is impossible not to worry in times such as these. That is a logical reaction for those who have not come to a full realization of the basic Law of Life. It *is* hard not to be concerned, or fearful, over the outcome of events. However, even here there are some philosophic ideas which can help.

Law of Karma

Many of the world's greatest thinkers have agreed that if you cannot actually alter the course of events happening at a distance from you, you should not worry about them. Andre Maurois, for example, says: "If we spend an hour every morning informing ourselves about distant wars and another hour lamenting their possible consequences when we are neither ministers, generals, nor journalists, nor anything, we render no service to our country and we waste the most irrecoverable of our possessions . . . *our own short life.*"

In regard to the international situation and the reasons for the present conflict we should try to realize that everything that is happening in the world today is the direct result of causes which have been set in motion by individuals, and nations, in the past; and that nothing takes place by accident or chance.

This, of course, is the great *Law of Karma* which has been known and understood in the East for thousands of years. It is merely the scientific law of physical cause and effect applied to human relationships. Whatever happens to you is the direct result of something you yourself have done (either in this life or some former incarnation), and everything that happens to a nation is due to some action of its own in the past.

In the present case, the War in Europe is not simply the result of the actions of one person; but is the logical outcome of a great many complicated causes set in motion by many nations and peoples.

If you will take the trouble to analyze carefully and honestly the events which led up to the present catastrophe, always remembering that "for every action there is an equal reaction," you will see that the war is the natural and inevitable result of many other former international acts on the part of all the nations now involved.

Methods . . . Old Fashioned

For example, the Treaty of Versailles was unjust in many respects and was bound to have certain consequences; the morals and thinking of the French people were degenerating rapidly, hence the nation was overwhelmed; while even the British people have a certain karmic debt to pay because of their arrogance and "old fashioned" methods of government and society.

The United States itself was instrumental in "opening up Japan" and teaching the Japanese people our own methods of doing business, diplomacy, warfare, and modern living. That the Japanese should copy the *worst elements* of our Western Civilization and then turn them against us, even using the very metals and materials we sold them for "junk," was a possibility few of us realized; but this fact does not remove some of the blame from our shoulders! And because the entire populace of a nation partakes in that nation's Karma, everyone most suffer accordingly.

Read history in this light and you will discover that many things become quite clear. And this point of view will help you to understand why there is such trouble today in many places; and also what we may expect for the future because of the causes we are now setting in motion.

Comforting Outlook

Another great Eastern teaching which will help you to accept the present disaster more calmly, is the Doctrine of Reincarnation. This, of course, presupposes another Oriental concept, the fact of Immortality, or continuity of consciousness; and says, briefly, that the human soul inhabits not merely one body but a whole series of them, in a sort of spiritual evolution, until at last, after it has learned all there is to know, it merges with God, or the Great Cosmic Force.

The soul, according to this teaching, is indestructible and the individual self-consciousness continues after the transition called death. Thus when a person "dies" he merely "leaves the body," as they say in India, and continues to exist, fully conscious, like in a dream, in another state of being or life.

So, if you can accept this point of view you will immediately understand that what happens in this present lifetime is *relatively* unimportant in the greater life of the soul itself; and that all the people who are now being "killed" are not actually exterminated, but are simply being sent into a different level of existence. And this, if you can believe it, is a very comforting outlook.

The Great Plan

You must realize, too, that nothing in the universe can happen which is contrary to the Great Plan for the advancement of mankind. Most ancient philosophies teach that there is such a Plan. It may not be evident on the surface of things; but upon careful analysis you will discover that, in spite of wars and set-backs and apparent lapses in barbarism, the human race IS getting better.

The path of history is like a business graph; first up and up and then down a little, then up and up and up some more, then down, and then up again . . . but all the time the general level of life is advancing and getting better and finer. The present war is merely one of the temporary dips, which will be followed by a greater rise.

The common person is far better off than he was say in the days of the Roman Empire; and surely humanity has progressed far since the time of the Middle Ages and Feudalism. So, we *will progress* still more after the present crisis has been conquered. Civilization is NOT doomed, for that is contrary to the great Scheme.

Remember also that you can control your own thoughts. That is the one and only thing you can do, actually. Therefore it is squarely up to you, and you alone, how much or how little you are going to let the war disrupt and affect your daily life. There is a maxim among the yogis which says: "You attract that to which you are inwardly attuned." By "inwardly attuned" is meant what you actually feel deep down inside your being, and not just what you may say casually, or think for the moment.

Be at Peace

The Bible says: "As a man thinketh in his heart, so is he," which is the same idea. So, if you are inwardly and deeply attuned to disaster, failure, unhappiness, and troubles; you will surely get disaster, failure, unhappiness, and troubles. But if you are inwardly attuned to success, happiness, and good living, you will get them, eventually. Thus it is essential that at all times these days we all maintain a *positive* inner attitude.

Finally, there should be some definite program of national "mental rearmament" or "psychological national defense," which every individual can study and practice. Here are some positive suggestions for such a program:

1. Get yourself right first! Sound individuals mean a sound nation.
2. Have that positive inner attitude constantly.
3. Attend to your health; for right thinking depends largely on right living.
4. Get your home and family life straight; for solid homes mean a solid nation.
5. Get your social relationships straight. Be friends; for you cannot fight enemies without when you have enemies within.
6. Be careful of gossip. Don't give away secrets.
7. Don't listen to foreign propaganda or disturbing rumors.
8. Don't read, or listen, to *too much* war news. Keep posted only.
9. Read more American history.
10. Read more biographies of our great patriots and heroes.
11. Read more ancient philosophy.
12. Read more Sacred Books, or Bibles, or inspired writings.
13. Go to Church more . . . any denomination . . . or attend spiritualist meetings.
14. Pray or meditate regularly.
15. Set a good example by your thoughts, words, and deeds.
16. Remember the simple virtues, and practice them.
17. Listen to soothing and inspiring music.
18. Be calm regardless of what may happen.
19. Try to find the occult or spiritual lessons in the world events.
20. Realize that all this is a part of a Great Plan.
21. Don't hate too much. Be tolerant. Do the job impersonally.
22. Have Faith . . . in your Government, the Cause of Democracy, and Decency.
23. Think VICTORY. Then think of *Peace*, not revenge, afterwards.
24. Know that you are ONE WITH GOD; that this Great Power flows through you and will protect you at all times. BE AT PEACE.

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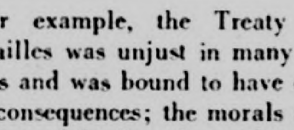


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Church of Psychic Light, 617 Venice Blvd. Katie Whittemore.

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Church of Truth, No. 21, 7306 S. Broadway; Services Sun., Mon., Tues. and Fri., 8 P. M. Rev. Robert Gielish.

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xxx

Battle Creek, Mich.

Church of Spiritual Truth, 28 W. Fountain St. John A. Armistead.

First Spiritualist Church, East Michigan Ave. Harry M. Minty.

xxx

Brightmoor (Detroit) . . . First Psychic Spiritualist Church, 21729 Fenkell St. Elizabeth Armitage.

Cadillac . . . Spiritualist Church of Truth, N. Mitchell St. Lena A. Cass, Pres.

Detroit, Mich.

Madame Ernestine Schumann-Heinke Foundation . . . Fellowship of Encircling Good. Diamond Temple, 5646 Lawton Ave. at Grand River. Margaret Baker.

Allen Memorial Center, 13759 Hamilton (at Pasadena in Highland Park section. Rev. Edith L. Green.

Christian Corinthians of America, 16774 Harlow at Grove, near 6 Mile Rd. A. Kemsley.

Church of Spiritual Understanding, 14336 Charlevoix at Chalmers. Sarah Solada.

Dr. Robert Jensen Memorial Church, 2024 Vinewood Clara E. Barnett.

First Spiritual Mission, 2901 Brooklyn Avenue, at Temple. Millie Sigler.

National Bible Spiritual Church, 8032 Charlevoix at Van Dyke. Rev. Fred Roe.

Psychic Center, 2606 West Kirby St. Maye Bute.

Spiritualist Temple of Truth . . . 12249 Griggs Ave. Services Sun. 7:30 P. M. Rev. Jennie Whipple, Kathryn Cunningham, Louis W. Abrogast.

Sacred Heart of Jesus Independent Christian Spiritual Church, 12375 Maine. Rev. J. I. Sokolowski.

Spirit Communion Church, 3910 Avery. Homer Watkins.

The First Spiritualist Episcopal Church of Detroit, Maccabees Bldg., 4th Floor, James M. Laughton, Pastor; Joseph J. Kreitinger, Associate Pastor.

The Spiritual Gospel Church, 5443 Grand River. Rev. Clarence B. Cunningham, Pastor; Cynthia Morgan, Sec'y.

Trinity Spiritualist Church, 11440 Charlevoix Ave. Sarah Anderson.

White Shrine Spiritualist Temple, Maccabee Bldg., Woodward & Putnam Ave. Henrietta A. Schneiker.

xxx

Eaton Rapids . . . Spiritualist Episcopal Church, East Hamlin St. John W. Bunker, Robert G. Chaney.

Flint, Mich.

First Christian Spiritual Church, Inc., 809 E. Kearley St. John W. Pearce.

Goodwill Spiritual Church, 127½ East Kearsley St. Malcolm Riddle.

xxx

Grand Rapids, Mich.

First Church of Truth, 26 Shelby St. Rachael Carter.

Church of Divine Science 211 Monroe Ave., over Waters Shoe Store. Rev. Grace Bracken.

Spiritualist Church of Understanding, 1107 Sheldon Ave., Curtis Rutledge, President; Margaret Ward, Secretary, 4125 Division Ave., So.

Spiritual Lighthouse of Truth Church, I.O.O.F., 240 North Division Ave. Ernest Gleason.

xxx

Jackson, Mich.

Allen Memorial Temple of Healing, 150 W. Cortland St. M. W. Frank.

First Spiritualist Episcopal Church, Leroy and Ellery Ave. Chas. Gulick, Lenore DeRae Rife.

xxx

Kalamazoo . . . Church of The Aquarian Gospel of Jesus Christ, 230 E. Michigan Ave. A. J. Stenzel.

Leslie . . . Flower Memorial Spiritualist Church, West Bellevue St., Clifford and Edna Flower, Pres. and Vice Pres.

Lincoln Park . . . Rainbow Light Spiritualist Church, 1225 Southfield Road. Rev. E. P. Powers.

Muskegon, Mich.

Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Aldred.

xxx

Owosso . . . First Spiritualist Episcopal Church, 610 Clinton St. Ella Riley.

Pontiac, Mich.

Christian Spiritualist Church, 160 Baldwin Ave. Juanita Parriss, Pres.

First Progressive Spiritualist Church, 14 Chase St. Mabel Barnes.

xxx

Port Huron . . . Divine Spiritual Temple, Odd Fellows' Hall. Lapeer Ave. Rev. Rebecca Provat.

(Continued on Page 11)

SPIRITUALIST CHURCHES

Continued on Page 10

Roseville . . . Church of Harmony, 17359 Roseville Blvd., near Maple. Rev. J. A. Christian, 22.03 Liberty. St. Clair Shores.

Saginaw . . . Church of Spiritual Truth, 1833 N. Charles St. Alma M. Eastman.

MINNESOTA

Duluth . . . First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.

Minneapolis, Minn.

Second Spiritualist Church, North Lyndale & 23rd Ave. William Hubbard. Melvina Hostak.

Third Spiritualist Church, 931 13th Ave., South. Clara Johnson.

Truth Spiritualist Center, 11 N. E. 4th St. Minnie Lambert.

St. Paul, Minn.

Christian Spiritualist Church, Colonial Hall, 574 Wabasha. Dr. Max Zoeller.

First Spiritualist Church, Hague and St. Albans. L. R. Smith

Golden Rule Spiritualist Church, 372 St. Peter St. Services Sunday, 7:45 P. M. C. A. Peterson, Pres.

New Age Fellowship, U. C. T. Bldg., 413 Park St. Dr. John Le May, Pres.; Dr. Florence Le May, Sec'y.

MISSOURI

Kansas City, Mo.

Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nettie Garmer Barker.

First Spiritualist Episcopal Church, Hotel Boulevard Manor Auditorum, Armour & Forest Sts. Dr. Meurice Russell & Rev. Charles Ball.

Eighth Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.

First Spiritualist Church, 23rd and Lawn. Sarah A. Kraas.

Fourth Church Science of Progressive Life 3009 Harrison. Rev. Clara Winnie.

Rose Marie Spiritual Center, Commonwealth Hotel. Mayme Baeder.

The First Church Science of Progressive Life, 2418 E. 31st St. Mary L. Feltes.

Third Spiritualist Church, 2301 Van Brunt Blvd. John Dennis, President.

St. Louis, Mo.

Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues., 2-8. Rev. Josephine Erhart.

Bright Star Spiritualist Church, 3660 Castleman Ave. Mollie Bauer.

Burkett Spiritualist Church, 3855 Lee Ave. Dr. C. R. Curran.

Tenth Spiritualist Church, 2621 North Spring Ave. E. W. Sackmann, Pres.

The Modern Spiritualist Church of St. Louis . . . Roosevelt Hotel, Euclid and Delmar Aves. Tessie C. Golding.

Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

First Spiritualist Church, American Lodge 4386 Bates St. Emma Ordrop.

Memorial Spiritualist Science Church, Melborne Hotel. Rev. Mary Rogers.

Spiritual Science Church, 3505 Halliday. Services Thursday at 2 and Sunday at 8. Rev. E. Recke.

NEBRASKA

Lincoln . . . Haven of Rest Spiritualist Church, Inc., 333 South 27th. Louella Baughan, Lionel P. Everman.

NEVADA

Reno . . . Church of Revelation No. 4, 136 Mill St., Myrtle Eickelberg.

NEW JERSEY

Audubon . . . Joan of Arc Divine Healing Center, 116 Oakland Ave. Christie R. Courtenay.

Camden, N. J.

Fourth Spiritualist Church, 28 North 26th St. Eliza Whitcraft.

St. Marks Christian Spiritualist, Hadden Ave., at Washington St. Services Sun., Wed., 8 P. M., Thurs., 2 P. M. Mary L. ReCord.

Second Spiritualist Church, 728 Federal St. Catherine Broome.

East Keansburg . . . First Community Church of the Holy Spirit, Thompson Ave., Services Sun., 8 P. M.; Tues., 2:30 P. M. Rev. D. J. Angelo.

East Orange . . . Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

Hackensack, N. J.

Spiritual Alliance Church, 221 Main St. Edw. D. Berger.

Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

Jersey City . . . Grace Divine Spiritual Church, 191 Griffith St. (near Summit) Ave.) Ethel Arrigo.

Long Branch . . . Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.

Newark . . . Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

Paterson, N. J.

West Broadway (Second) Spiritualist Church 176 W. Broadway. Elizabeth Spittler.

Trenton . . . First Spiritualist Friendly Church, S. Clinton and Yard Ave. Albert E. L. Bennett.

Union City, N. J.

Divine Psychic Mission of Consolation, 419—38th St. Rev. Anna Doerner.

Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Sliffka.

NEW YORK

Albany . . . Unity Spiritualist Temple, 194 Clinton Ave. Thora C. Pearson.

Batavia . . . Church of Spiritual Truth, 9 Jackson St. Stuart F. Meyers.

Binghamton, N. Y.

Universal Church of the Master of New York State, 1248 Vestal Ave. Y. Riggins.

Universal Spiritualist Church, 78 Washington St. Adelphia Stiner.

Brooklyn, N. Y.

Christ Church, 987 Halsey, near Broadway. Services Tues. and Thurs., 2 and 8 P. M.; Rev. James Hedenberg.

Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Ave. Rev. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues. and Fri., 2 P. M.

St. Johns Spiritualist Church, 8015 3rd Ave.; Rev. Lillian Johnson, Pastor; Sun., Wed., Tri., 8 P. M.; Wed. 2 P. M.; B. M. L. 4th Ave. Local, 77th St. Station.

The Divine Spiritualist Church, 295 Schermerhorn St. (near) Nevins St. Services Sun., Tues., Thurs. and Fri., 8 P. M.; Mon. and Wed. 2 P. M. Beatrice DeHunt.

Cosmopolitan Church 31 Cranberry St., Corner Hicks St. Mary E. Murphy.

Buffalo, N. Y.

Brooking Memorial Spiritual Church, Richmond at Summer. F. W. Mitchell.

Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hanny; Sunday, 11:15 A. M.-8:15 P. M.

Center of Psychic Science, Chinese Room, Hotel Statler. Clifford L. Bias, 188 Hodge Ave. (Telephone).

Cold Springs Spiritualist Church, 1445 Jefferson Ave. (Medium's Day, 3rd Sun.). Robert Baham, Pres.

Cosmic Science Foundation, Inc., Terrace Room, Hotel Statler. Theodore C. Russell, 497 Delaware Ave. (GArfield 9377).

Sunflower Spiritualist Church, 39 Manhart St. (Medium's Day, 1st Sun.). Ida Hanson.

Psychic Studio, 17 Glenwood Ave. Message Services, Mon., 8 P. M. and Wed., 2 P. M. Rev. Lucy A. Walker.

Spiritualist Church of Eternal Brotherhood, Malta Temple, 3296 Bailey Ave. (Medium's Day, 1st Sun.). D. Mona Berry.

Spiritualist Church of Life, 34 Elam Place. T. John Kelly.

Temple of Divine Revelation, East Utica and Verplanck Sts. (Medium's Day, 4th Sun.). Helen Graham.

Unity Spiritualist Church, 796 Ellicott St. (Medium's Day, 1st Sun.). Isabel Reed.

Elmira, N. Y.

First Spiritualist Church, 463 E. Church St., I. O. O. F. Temple. Eva Bostwick.

Psychic Study Club, 1122½ Oak St. Goldie Sargent.

Universal Spiritualist Church, 225½ Franklin St. Rev. Christine Eddy.

Fulton . . . Psychic Science Spiritualist Church. Rev. Bessie Maxwell.

Fredonia . . . International Spiritualist Shrine, 225 East Main St. Minnie Cooke O'Hara.

Hornell, N. Y.

Lily Dale Circle, 69 State St. Friday evening, messages. W. N. Merrell, Pres.; Ruthe Gerould, Vice Pres.

Jamestown . . . Free Psychic Temple, 9 West 10th St., Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.

Lockport . . . The Lock City Spiritualist Temple, 11-13 West Main Street. Rev. Clara Faber.

Lily Dale, N. Y.

Psychic Observer Seance Room, No. 5 Melrose Park; Direct-Voice Seances every Thursday, 8 P. M. Mary Olson-Buxton, Clifford Bias; Reservations, write Juliette Ewing Pressing.

First Spiritualist Church, Assembly Hall; Services Sunday, 2:30 & 7:30. Louise Arisman.

New York City

Beacon Light Spiritualist Church, 206 West 88th St. Message Services Tues. and Thurs., 2:30 & 8 P. M.; Sunday, 8 P. M. Rev. Hermine Leger.

Chapel of The Eternal Star, 1697 Broadway, Room 706; Services Sun., Tues., Wed., Thurs., Sat., at 8 P. M. Also Sun., Tues. and Sat. at 2 P. M. Rose Ann Ericson.

Universal Center of Psychic Science Inc., 147 West 75th St.; Services Tuesday, Sunday, 8:30 P. M. Harry B. Villiers.

Church of Progressive Truth, Inc., 853 Seventh Ave., Apt. 10B. Nora Pepper Palmer.

Church of Spiritual Commune, 1947 Broadway, Tuesday and Thursday, 8:30 P. M. Evan Shea.

Eighth Spiritualist Church, 43 West 66th St. Services Wed., 2 P. M. and Fri., 8 P. M. Janie Wright.

Little Cedar Spiritualist Church, 100 W. 72nd St., Room 308. Mon. and Wed., 2 P. M.; Tues., Thurs., Fri., Sat., Sun., 8 P. M. Beulah H. Brown.

Oakleaf Spiritualist Center, 111 W. 82nd St. Bet. Col. and Amst. Aves. Ser. Sun., Tues., Thurs., 8 P. M.; Wed., Sat., 2:30 P. M. Mrs. Regina Weisz.

Spiritual Church of God, McAlpin Hotel. Rev. Johannes Greber.

Spiritualist Church of the Christ Healing, 55 E. 88th St. Healing and Message Service Sun., 8 P. M. Rev. Z. L. Sandler.

AMERICA'S PREMIER PSYCHIC



"Psychic Observer"

THEODOR C. RUSSELL, lecturer, teacher, psychic and medium, 497 Delaware Ave., Buffalo, N. Y.; leader of The Cosmic Science Foundation, Inc. . . holding Sunday evening services in the Terrace Room of Hotel Statler, Buffalo.

Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday, 3 P. M. (Oct 5th to May 25th). Office, 608 West 140th St. (Apt. 15). Fred Schneider.

Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Tues., Thurs., Fri., Sun., 8 P. M. Carol B. Strong.

United Spiritualist Church, 30 West 72nd St., Rev. Edward Lester Thorne, Pastor; Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; Also Thurs. and Sat. at 1 P. M. Sunday Service 11 A. M. (No Messages at Sunday morning services.)

W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themelis (Mrs. Cecil M. Cook).

Niagara Falls . . . White Rose Center, Free Psychic Truth. Unitarian Church Bldg., 629 Main St. Rosebud Vogel.

Queen's Village . . . Church of Magdalena, 212-76 Whitehall Terrace, Services, Tues. & Fri. 8 P. M.; Spiritual Unfoldment Class, Wed. 8 P. M. Rev. J. Ivor Difford.

Queens Village . . . The Spiritual Church of Magdalena, 212-76 Whitehall Terrace (Corner of 214th St., one short block north of Hillside Ave.) Sun., 8 P. M.; Mon., 2 P. M.; Wed. 2 and 8 P. M.; Thurs., 10 A. M. and 2 P. M. Marion Miller.

Richmond Hill . . . First Spiritualist Church, 125-12 Liberty Ave. Sun., 8:30 P. M.; Thurs., 2:30 and 8:30 P. M. Rev. F. Palmer Gibson, Pastor.

Rochester, N. Y.

Plymouth Spiritualist Church . . . Troup & Plymouth St. Rev. Robert J. Macdonald.

Centre Temple. "Universal Psychic Building," 67 Edinburgh Street. Sun. and Wed., 8 P. M. Pastor, Rev. Helene Gerling; Ass't Pastor, Rev. Ella Thomas.

Rosebud Temple, 261 Broadway, Apt. 7, Tues. and Fri., 8 P. M.; Wed., 2:30 P. M. Mabel MacChesney.

Church of Divine Inspiration, 27 Appleton St. Frances Adams.

Harmony Circle, 32 South Ave. Emma J. Compton.

Open Door Spiritualist Church, Hotel Seneca, Green Room. Leota B. Maxwell.

Spiritualist Church of Divine Inspiration, 210 South Plymouth Ave. Rev. Frances Adam.

Spiritualist Church of True Brotherhood, 372 Flint St. Pearl Tygart.

Universal Spiritualist Church, 669 Genesee St. Louis C. Brown, Lillian Stauber.

Rome . . . Golden Circle Church. G. Ralph Ceppi.

Schenectady . . . Progressive Spiritualist Church, 6 Myndras St. Lillian Weir.

Schnectady . . . The Temple of Truth, 968 State St. Services Sun., 7:45 P. M. Rev. James E. Jones, Pastor.

Central Spiritualist Church, Haynes & Hulbert. Minnie Rowe.

South Ozone Park, (L. I.) . . . Helen Memorial Spiritualist Church, 143-16 Sutter Ave.; Tues., 8 P. M.; Thurs., 2 and 8:30 P. M.; Sunday, 8:15 P. M. Rev. G. E. Wagner.

Syracuse, N. Y.

First Spiritualist Church, 535 Oakwood Ave. Rev. Lelia Williams; G. Ralph Ceppi, Associate Pastor.

First Spiritual Church of Grace 336 W. Onondaga St. Rev. Grace Kilmer.

Woodhaven (Queens) . . . Church of Eternal Light, 86-54 91st St., near Jamaica Ave. Sunday, 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. Skidmore.

OHIO

Akron, O.

Christian Spiritualist Temple, 100 South Broadway. Lydia Hosler.

Friendly Spiritualist Church, 945½ Kenmore Blvd. Hulda Stewart.

St. Paul's Spiritualist Church, 174 South College St. William Edward Hart.

Bridgeport . . . Inter-National Constitutional Church, 209 Howard St. Rev. Albert LeRoy Boerngen.

Canton, O.

First Spiritual Alliance Church, Nusley Studio, 3rd and Market, North. Chief J. H. Rheamont, and Mary Church.

Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swaile Moore.

Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy.

Cincinnati, O.

Home Spiritualist Temple 27 East 12th St. Anna F. Bryson.

First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.

Spiritualist Healing Bethany Church, 2710 Cleinview Ave. Bertha Bickett.

Cleveland, O.

Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Kost.

Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.

Spiritual Science Church, 10427 St. Clair St., Glenville Center Hall. Rene Hunt.

Sunflower Spiritualist Church, 19303 Pawnee Ave. Bessie Jacks.

Columbus, O.

First Spiritualist Church, 6th and State Sts., Rev. Raymond E. Burns, Minister-in-charge.

Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.

Dayton, O.

Central Spiritualist Church . . . Haynes and Hulbert. Rev. Laura E. J. Holloway, Pastor.

Fraternal Spiritual Church, Circles Thursday evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

Delaware . . . Spiritualist Science Church, 50½ North Sandusky St. Bertha McLead.

East Liverpool . . . First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.

Greenville . . . Christian Spiritualist Church, 529½ Broadway. Rev. Clara F. Heller, Pastor.

Medina . . . Spiritualist Church of River Styx. Revina Roshon.

Sandusky . . . Spiritual Temple, 222 McDonough St. Tuesday, 2:30 and 8. Nora A. Hook.

Springfield, O.

Psychic Center, 531 West Main St. Agnes Van Scyoc.

Spiritual Center, 13 S. Fountain Ave. (I. O. O. F. Hall). Bertha R. Marx.

Toledo, O.

Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engle, 3459—140th St.

Friendly Spiritual Mission, 129 Ontario St. Thomas W. Holcomb.

God's Temple Church, 1020 Broadway Ave. Vina Kriner.

Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

Vandalia . . . National Road, one mile west. Corinne L. Pleasant.

Warren . . . Christ Universal Spiritual Church, Room No. 4, McKinley Club, Branden Block, High St., N. E. George Watson, Jr.

Youngstown, O.

First National Free Psychic Church, 338 Arlington Ave. Rev. Fredia Dowler.

First Spiritualist Church, 323 W. LaClede; Sunday, 7:45 P. M. Message Services, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.

OKLAHOMA

Oklahoma City, Okla.

Dark Room Home Circle, 3304 Shileds Blvd. Rev. Sallie Mae Stone.

Spiritual Science Church of America, 329 N. W. 13th St. Mae Derr McQuestion.

Tulsa, Okla.

Second Spiritualist Church, 919 So. Cheyenne Ave. J. H. Cuddy.

OREGON

Klamath Falls . . . Church of Progressive Psychic & Divine Healing Center, Inc. No. 3, 162 East Main. Kathleen Kriz, Pastor.

Medford . . . Psychic Center Class, 5 East Third St. Anna Rath.

Portland, Ore.

Progressive Psychic and Divine Healing Center, Inc., 1334 S. W. Clay St. Lula W. Middlesteadt, 1860 S. W. 4th Ave.

Salem . . . The First Spiritualist Church of Salem, K. of P. Hall, 248 N. Commercial St. Services, Sunday, 2:30 and 7:30. Myrtle E. Hudson, Pres.

PENNSYLVANIA

Allentown . . . First Spiritualist Church, 29 No. 7th St. Alice Getter.

Bethlehem, Pa.

Bethlehem Spiritual Alliance Church, 131 E. Broad St. Rev. Clara A. Arthur.

Christian Spiritual Church, 18 West Garrison St. Mary Ann Reph.

Bradford, Pa.

The Golden Rule Circle, 30 Hobson Place. Mrs. Elizabeth Schneider, Pres.

First Church of Spiritualists, 46 Chestnut St. C. J. Heintzman.

Charleroi . . . Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

Erie . . . First Christian Spiritualist Church, 123 West 8th St. Florence Gillespie.

Homestead . . . Spiritualist Foundation, K. of P. Hall, 7th and Ann St. Rev. Ida Wagner and Maud Hesson.

McKeesport . . . First Spiritualist Church, 809 Locust. Winifred McAndrew, Treas., 210 Tenth Avenue.

New Castle, Pa.

The Spiritualist Church of Truth, McGown Hall, East Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

Good Will Spiritualist Church of Christ, Clendenin Hall. J. H. Anderson.

Philadelphia, Pa.

First Association of Spiritualists, N. E. corner of Master & Carlisle Sts., near Broad. Rev. Mamie B. Schuls.

First Church of Silent Demand, 5962 Colgate St. Mabel Exley.

Peters Spiritual Alliance Church, 1921 W. Dauphin St. Sun. and Wed., 8 P. M. Henry A. Freeland.

Third Spiritualist Church, 1421 North 16th St. William Elliott Hammond.

Universal Spiritualist Brotherhood Church, 3012 West Girard. Anna K. Rose.

East Liberty, Pittsburgh . . . Spiritual Unfoldment Society, 220 Swope St. Mrs. Fannie Leese.

East Pittsburgh . . . First Church of Spiritualists, "Rollingston Center," 667 Linden Ave. Gesine O. Rapp, Director; Jean Riling, Sec'y.

Pittsburgh, Pa.

African Orthodox Science Church, 129 Crawford St. Clifford N. MacLloyd. Services Sun. 11 A. M. and 7:30 P. M.; Messages, Tuesday and Fri., 8 P. M.

Spiritualist Church of Revelation, 114 Federal Street, Northside. Services Sun., Tues., Thurs., Fri., 3 and 8 P. M. Rev. Katherine Fidell.

First Church of Spiritualists, 256 Bouquet St., Oakland. Eleanor Fornof.

Reading . . . Spiritualist Temple of Truth, Berkshire Hotel. Mary M. Stewart.

Wilkes Barre . . . First Spiritualist Church, 58 Public Square. Eliza Yeager Pryal.

RHODE ISLAND

Providence . . . W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie B. Letourneau.

TEXAS

Beaumont . . . Golden Rule Spiritualist Church, 894 McFadden St. Pearl M. Davis.

Dallas . . . Sunflower Church of Spiritual Science, 2409 Bryan St. Services Sun. and Thurs., 8 P. M. Rev. O. B. Jones.

Fort Worth . . . First Spiritualist Church of Fort Worth, 311½ Main St. Charles L. Sharp.

Houston, Tex.

First Spiritualist Church, 611 Calhoun St. Myrtle London Rogers.

Magnolia Spiritualist Church, 7716 Harrisburg St. Mrs. M. E. Tenny.

San Antonio . . . First Spiritual Christian Church, 503 Trenton Ave. Rev. V. R. Cummins.

VIRGINIA

Norfolk, Va.

First National Spiritualist Church, Southland Hotel Rev. Elizabeth Fabian

Light of Truth Church of Divine Healing, Jefferson Room, Monticello Hotel. (Sunday evening). Fred Jordan, Dorothy Flexer. (Wed. Eve. Portsmouth church).

St. Dices' Spiritual Church, 815 Cumberland St.; meetings Thurs. and Sun., 8 P. M. Rev. S. D. Anderson.

WASHINGTON

Aberdeen . . . Occult Science Church, 903 West Huron St. H. P. McClung, Pres.

Bellingham . . . The Psychic Research Society. Bertha Broyles, President. 2014 "A" St.

Seattle, Wash.

Church of Spiritual Light, 3012 Arcade Bldg. Hattie B. Minear.

N.S.A. Spiritual Fellowship Center, 210 Fischer Studio Bldg., 1519 Third Ave. Sun., 7:30 P. M. Rev. R. E. Easthagen.

Universal Brotherhood of Light, No. 10, 703 Fisher Studio Bldg., 1519 3rd Ave. Dr. Erna Hackett, Pastor; Dr. Beatrice Meyers, Sec'y.

Spokane . . . First Spiritualist Church, "Star of the East," 816 Riverside Ave., Red Man Hall. Julian A. Fox.

Tacoma, Wash.

National Spiritualist Church, 609 Fawcett St. Margaret Hine.

Universal Spiritual Light Church, Samson Hall, 1156 South Fawcett Ave. Services Sunday, 7:30 P. M. Rev. Martin K. Page, Pastor.

WEST VIRGINIA

Charleston . . . First Spiritualist Church of Light, 1202 Elmwood Ave. Beulah Brison.

Huntington, W. Va.

First Spiritualist Church, 819 Sixth Ave. Rev. Bernard Rodin.

Spiritualist Church of Truth, 1128 Third Ave. Clara Pritchard, Alice E. Shute.

WISCONSIN

Green Bay . . . First Spiritualist Church of Green Bay, Cheney and Madison St. Rose DeWarzeger.

Kenosha . . . First Spiritualist Church, 6202 8th Ave., Edna F. Ryan.

Kenosha . . . First Spiritualist Assembly, 6333 Sheridan Road. Mary Mahon.

Madison . . . First Spiritualist Church, 118 Monona Ave., 8 P. M. Ruth Miller.

Milwaukee, Wis.

First Spiritualist Church of Milwaukee, 2479 N. 15th St. Rev. F. Lorenz Lamping.

First Psychic Science Church, Inc., 2671 North 9th St. Services Sun., 10 A. M. and 8 P. M.; midweek Wednesday, 8 P. M.; Healing and messages. Emma Pemberton, Pres.; Jos. Sax, Secretary.

Independent Psychic Church, 615 West Concordia Ave. George J. Kerpenstein.

Mental Science Spiritual Temple, 1431 West Greenfield Ave. Services Sun. and Mon. Eve. Rev. Agnes Wolf.

Temple of Spiritual Vision, Republican Hotel, Room 84—CENTER 1416 N. 14th St. Rev. Anita M. Kuchler, Pastor.

West Allis . . . First Spiritualist Church of West Allis, 6127 West Greenfield Ave. Alvis J. Hettwer.

West Allis . . . Third Spiritual Science Church, S. 81st and W. Beehler. Gladys Ruppenthal.

Famous Mediums

III.—D. D. HOME (1833-1866)

By W. H. EVANS

Seances With
QUEEN OF HOLLAND
CZAR OF RUSSIA

About the parentage of *Daniel Douglas Home* there is some mystery. According to his own statement his father was a natural son of Alexander, the 10th Earl of Home. On his mother's side he was descended from a Highland family gifted with the second sight.

As a child he was delicate and very sensitive, his health being so poor that doubts of his surviving to manhood were entertained. He was adopted by *Mrs. McNeil Cook*, a childless widow, and passed his early days at Portobello, near Edinburgh. Later he was taken to the United States and spent his youth in *Greenville*, Conn., and *Troy*, New York.

His first psychic experience was seeing clairvoyantly a schoolfellow who had died, and who kept a promise made between them that he who should die first would, if possible, appear to the other. This vision caused his thoughts to turn more and more to the life beyond.

One night, loud and unaccountable blows were heard in his room, and the next morning raps were heard. The Hydesville disturb ances had occurred two years before, and Homes' aunt, with whom he was living, remembering them, thought he was possessed.

Scientists Approve

From this time Home had to live on the hospitality of his friends. His amazing gift soon attracted wide-spread attention. It was discovered that behind the phenomena was an intelligence. The happenings were investigated by *Prof. George Bush*, a distinguished Oriental scholar. *Bryant* the poet, and *Prof. Wells* of Harvard both testified to the reality of the phenomena. *Prof. Hare* and *Prof. Mapes*, the chemist, and Judge *Edmonds* of the U.S. Supreme Court, also sat with Home. His mediumship was a contributing factor in their acceptance of Spiritualism.

Home was first levitated in the house of *Ward Cheney*, an American manufacturer, at South Manchester. Great demands were made upon Home's mediumship, and the nervous exhaustion was immense. This resulted in his breaking off his medical studies, and, being advised to make a trip to Europe. He went to England in 1855.

Here he was the guest of *J. S. Rymer*, an Ealing lawyer. He was soon giving seances, and many prominent people owe their conversion to Spiritualism to his work. Among the famous people of his day who sat with him were *Lord Brougham, Lord Adare, Sir David Brewster, Lord Lytton, Thackeray*, and *Robert Chambers*.

When on the Continent, he gave seances to the French *Emperor Napoleon III*, to the *German Emperor*, to the *Queen of Holland*, the *Czar of Russia*, and many other prominent people, amongst them *Alexandre Dumas*.

False Accusations

In the spring of 1858, Home was introduced to *Count Koucheleff-Besborodka* and his wife. He became engaged to the Count's sister-in-law, *Alexandrina de Knoll*. The wedding took place in St. Petersburg. *Count Alexis Tolstoy*, the poet, and *Count Bokrinsky*, one of the Chamberlains of the Emperor, acted as groomsmen. Dumas was one of the witnesses.

Strange rumors were circulated wherever he went. In Florence the peasants believed "he was a necromancer who administered the sacraments of the Church to toads in order to raise the dead by spells and incantations." While there his life was attempted. All kinds of wild rumors concerning him were circulated. He was credited with carrying about in his pocket a trained monkey, who plucked people's sleeves and showed its hand at seances.

Some said he chloroformed his sitters, others that he engaged the secret police to obtain information about them. Perhaps the most absurd story is that of the old lady n America who said, "Lord, sirs, it's easy enough, he only rubs himself all over with a gold pencil first." If such a practice would produce such phenomena there would be a run on gold pencils.

Sat for Sir William Crookes

How people could become infatuated about such phenomena is shown by the action of Mrs. Lyon, who wished to adopt him. Home was really averse to it, but was persuaded by friends to accept her gift of money, and changed his name to Home-Lyon. Later she repented and sued for the money.

FAMOUS PHYSICAL MEDIUM



"Psychic Observer"

DANIEL DOUGLAS HOME

Home gave it back, and one may judge of her probity by the view Vice Chancellor Gifford expressed that the plaintiff's "mis-statements were so perversely untrue that they had embarrassed the court a great deal." Home made no appeal, and in the state of public opinion it would have been useless.

Never Took Fees

Home gave several seances to *Prof. Crookes*, an account of which is given in his *Researches into the Phenomena of Spiritualism*, where details of the various experiments, together with illustrations of the apparatus used, are given.

Home evinced every phase of mediumship except apports and the direct-voice. He was singularly incredulous, and refused to believe in any form of psychic phenomena which he had not seen. It was a strange state of mind for one in whose presence so many wonders happened.

He never took fees for his sittings, and he was never found trying to simulate phenomena . . . that in itself is a phenomenon of no mean order.

He passed to the higher life on June 21st, 1886, and his body is buried at St. Germain, Paris. On his tomb is inscribed, "To another discerning of spirits." In Edinburgh is a fountain erected to his memory opposite the Canongate Parish Church. It is not known who erected it.

THE END

The Great Compulsion

A calm mind and a serene spirit; an inward peace that reflects itself in outer poise . . . THESE are the graces of the spirit that all Spiritualists should reflect today.

In face of world chaos how stupid our petty differences seem.

By ARTHUR FORD

In these days of universal sorrow, we Spiritualists, need to remember one thing above all else . . . because of a great experience, we are under the strain of tremendous compulsion.

In ordinary times, there is enough of grief and spiritual darkness to challenge us to high endeavour. But these are *not* ordinary days, and ours has *not* been an ordinary experience.

At some point in his life, every Spiritualist has known a deep want, and if that need has been met by a splendid and satisfying experience . . . resulting in a profound *thankfulness*, then he is no longer his own. He has been taken possession of. He is under *a powerful compulsion*.

Studied All Phases

Our critics are fond of saying that *Sir Arthur Conan Doyle* became a Spiritualist when his son Kingsley was killed in France. Nothing is further from the truth. Nearly thirty years before the first World War, Conan Doyle, as a young physician in the South of England became interested in psychic phenomena.

This young Irish Catholic, educated in a Jesuit College, sincerely believed that some of his neighbors were treading upon dangerous ground when they began to explore this complex and fascinating field. He looked into the matter and was interested.

Then began a long and exhaustive *study* of Spiritualism in all its many phases. The war had nothing to do with his interest in the subject. As he, himself, has said, "When I saw Europe bathed in blood and England drenched in tears, I felt that here was my opportunity to tell the mothers of the world . . . the things which I had proven true in nearly thirty years of study."

NOTED SPEAKER-MEDIUM



ARTHUR FORD, 150 Broadway, (care of Frances Fast), New York City . . . Ford is said to be the best known clairvoyant medium in the world today.

Sir Arthur Conan Doyle

Long before Kingsley was killed, Sir Arthur was going up and down England telling eager audiences that *survival is a fact* . . . that *communication is a fact* . . . that all those fine young men who had gone smilingly to death were *still living* and smiling through at them.

The telegram, telling of his son's death in France, was handed to Sir Arthur just before he stepped out upon the platform to speak to an audience in Nottingham. He might have been justified in cancelling that talk. But he was under a *great compulsion*. Why, in his old age, when he might have enjoyed the comforts of fame and wealth, did he feel that he must travel to every part of the world to tell others about Spiritualism?

I treasure a letter from Sir Arthur, written from *The Hague* on that last trip to the Scandinavian countries . . . a journey which put such a strain on an already overtaxed heart that he died shortly after.

In this letter he wrote, "I want to reach the people of the North with this all important truth."

Centuries before, St. Paul had said: "I must also see Rome." Why must he? No one made him undertake the journey that ended with his beheading on the Appian Way. Paul was thinking of another time when he "must see Damascus" and of a light that blinded him, and a voice that challenged him.

In our own movement, among our own friends, we have all known such characters. People who might have kept quiet, but could not . . . when some one needed the truth which they knew.

These people, humble and unknown in most cases, have become the foundation stones of *Modern Spiritualism*.

Honest Regard for Facts

Raymond's death in France had nothing to do with *Sir Oliver Lodge's* interest in Our Cause. Decades before, he had written on the subject, and risked his scientific eminence by reading a paper on Psychical Research before a British Scientific Society. The war and its aftermath of grief and disillusionment merely placed upon him *a new compulsion*, to take a fearless stand, for what he knew to be true.

One does *not* need to be a famous scientist in order to bear witness to Truth. Anyone who has an *honest regard for facts* has caught the scientific spirit.

One does not need to be a renowned writer in order to speak eloquently about the deeper issues of life. The clearest statement of Truth I ever heard, came from a man who had never written a line, or faced an audience.

A calm mind and a serene spirit; an inward peace that reflects itself in outer poise; these are the graces of the spirit that all Spiritualists should reflect today.

Showing forth these qualities the least among us may become like "Balm in Gilead" to our distraught friends. Soon we will face the problem of what to say to some person in whose hands has been placed the message, "Missing in action." Then truly will another's extremity become our opportunity.

"Friends Upstairs"

We are faced with a grave responsibility these days. Just recently a man who is playing an important part in international affairs asked me for an appointment. He was leaving by plane for a part of the world where the United Nations faced grave problems. He said: "I do not feel competent these days to deal with the matters that fall into my hands unless I can be *assured* that 'My Friends Upstairs' are helping and guiding. I need terribly to see beneath the surface and understand the spiritual forces at work in these affairs."

In the face of the world's needs . . . how peurile our petty differences . . . how stupid our eternal quarrels about organization and a score of minor things.

Wherever there is a man sincerely witnessing the Truths of Spiritualism, there is a light flung out in a dark and troubled world. This is a time for all Spiritualists to *"Keep the bonds of peace in the Unity of spirit."*

The heart of our people is sound. The loyalty of our Mediums is certain. I like to think we will play our part so well that when Peace comes, it will be said of us as Winston Churchill said of the R.A.F. "Never in the field of human conflict was so much owed by so many . . . *to so few.*

THE END

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